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how madly he was loved, how, at the sound of his voice, all rushed out to meet him, the ever-blessed Gopîs, forgetting everything, forgetting this world and its ties, its duties, its joys, and its sorrows"—that is, forgetting their own husbands and their children, and ran after this rake who had forsaken his own wife for these shameless women.

The Swami tells us that "the philosophers of India do not stop at the particulars, but cast a hurried glance at the particulars, and immediately start to find the generalized forms which will include all the particulars." Many illustrations of this way of dealing with the particulars might be culled from the three lectures before us. We give two of such generalizations in addition to those given above, and we are done. "Spiritual giants have been produced only in those systems of religion where there is an exuberant growth of rich mythology and ritualism," p. 266. "It is the horrible body-idea that breeds all the selfishness in the world," p. 318.

K. S. MACDONALD.

CALCUTTA.

THE MYCENÆAN AGE: A Study of the Monuments and Culture of Pre-Homeric Greece. By DR. CHRESTOS TSOUNTAS and J. IRVING MANATT, Ph.D., LL.D. With an Introduction by Dr. Dörpfeld. Boston and New York: Houghton, Mifflin & Co., 1897. Pp. xxxi+417. \$6.

A CHRONICLE of one more splendid triumph of the spade, of the revelation of a new chapter of history in the earliest annals of that brilliant Greek life, made by a series of indefatigable, patient, and careful scholars, led by that prince of excavators, Schliemann—such is this admirably prepared and printed book, the joint work of a Greek archæologist and an American professor in Brown University, and illustrated from photographs taken by Professor Colwell, of Denison University.

Before the discoveries of Schliemann at Troy, Tiryns, and Mycenæ, our knowledge of earliest Greek history was limited to doubtful distillations from the rich flowers of epic tradition, or servile repetition of the guesses of ancient historians. Homer was thought to be the naïve singer of Hellenic childhood, a witness to the primitive life and thought of mankind, standing as he did upon the threshold of Greek history. Before him could be dimly discerned the shadowy outlines of the so-called "Pelasgic age," when men offered "sacrifice on hill-

tops to the god of the sky," "a god without a name." All this afforded splendid hunting ground for theorists and word-spinners, whose books were as unedifying as they were prodigious in length and learning.

A little digging has changed all this. It is now known that Homer was a modern from the point of view of the passage of the centuries in Greece, that his poetry, instead of being naïve, rests on a carefully wrought technique, and that the civilization of his own age was one which, while being in some respects higher and more fruitful, was yet in other and important elements only a degenerate and decayed remnant of a more highly developed civilization that had reached its acme half a millennium before.

This epoch of Greek life is most fully illustrated in the material remains of it unearthed at Mycenæ and in its vicinity on the Argive plain. It is, therefore, called the Mycenæan age. City walls, castles, palaces, graves, and the skeletons of those laid in them, as well as the gems, the armor, the vessels of gold and silver buried with them, altars and images of deities, mosaics, sculpture, pottery of every shape and style, granaries and the grain which they contained, scepters, mirrors, playthings, gravestones, pillars—and time would fail us to enumerate the abundance and variety of the discoveries which have been made within the last twenty years since Schliemann proudly announced "that he had found the Royal Tombs, with their heroic tenants still masked in gold and their heroic equipage about them." Much has been done since that day both in enlarging the field of discovery and in the interpretation and classification of the discoveries—this latter often the most trying and unprofitable branch of the scholar's service to archæology. As the outcome of these two decades of work we may be said now to possess a new chapter, or rather several new chapters, of early Greek history, about which we are better informed than concerning several later chapters, even that which has to do with Homer himself. The results of all this activity are gathered up in organized and entertaining fashion in the pages of this volume.

It is not possible here, nor perhaps profitable, to tell the story of these fascinating chapters. They would introduce us to scenes of great activity on both sides of the Ægæan sea, to an earlier age of rude pottery, of graves of heaped stones (*tumuli*), of stone implements, of Cyclopæan masonry, whose remains are found in Cyprus and on the Cyclades as well as in Greece, and whose civilization, thus widely extended, shows that already the Greeks had taken to the sea. Another

chapter would unroll before us the Mycenæan age in all its splendor, when great kings ruled in majesty from Mycenæ and Troy, the brilliant achievements in architecture, in sculpture, in metal working, in the art of war, all testifying to an oriental influence, modifying and stimulating native powers, for the Phœnicians are now in the Ægæan. In another chapter we would see the reaction of the Mycenæan world against that Orient which sought to dominate it, a reaction whose history is partially recorded in the ruins of the sixth city of Troy and upon the walls of Egyptian temples. And yet another would reveal this great grand world in its decay and decline, about to fall before the oncoming Dorian host of the north.

From these monuments may be drawn also some indications of the religious life of the Greeks of that early time. Before the Homeric pantheon had been rounded out into that human-divine assembly gathered about Zeus on Mt. Olympus, the Greeks of Mycenæ had altars, offered sacrifices, worshiped an Aphrodite and Artemis, earth goddesses, whose images still remain to us, fantastic and hideously shapeless objects, testifying in the midst of that highly developed art to the conservatism of religion clinging to the sacred forms of an earlier and ruder age—typical of religious conservatism in every age. They reverenced and made offerings to their dead also, and, it seems quite probable, even sacrificed upon their graves human victims, slaves sent to serve their masters in the world below. Few if any temples were built, and they served as homes for the gods instead of seats for their worship. Religion was, it seems, behind the general progress of the period, as has been the case so often since, a state of things productive in innumerable instances of conflict and mortifying defeat for religion, yet also the occasion of many of its greatest triumphs, when an age in its onward march has fallen away from the higher ideals of a less brilliant past.

There is much that is interesting and instructive in this admirable record and reconstruction of the Mycenæan age. Many topics of difficulty, many delicate points of scholarship, are touched upon, whose settlement cannot yet be secured. But there is much more which all intelligent people can understand and enjoy, with which all well-informed people should make themselves acquainted. No more agreeable and trustworthy source of knowledge on the subject is attainable than this handsome volume.

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